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# *Fraternal Greetings*

*TO THE*

# *Wesleyan Conferences*





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With affection to Estene  
J. W. Maule

San Francisco  
California

Feb 24<sup>th</sup> 1906

With affection to the  
Misses

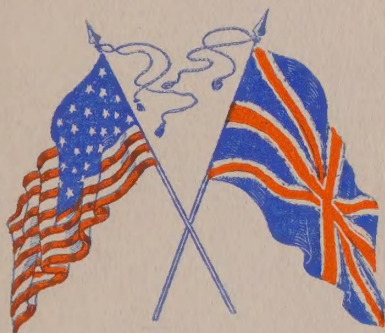
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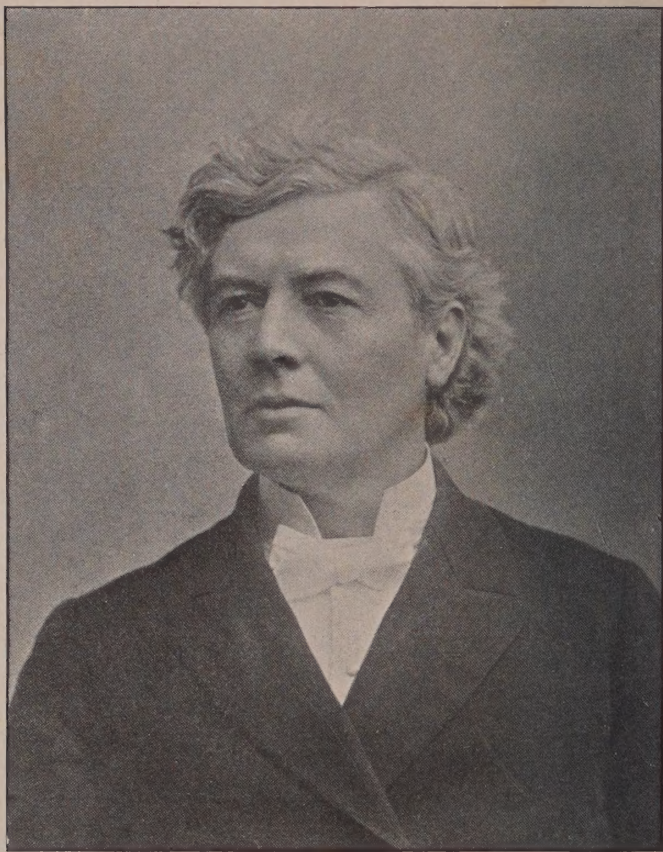












Yours Faithfully  
J. W. Hawcley

22.20  
American Fraternal Greetings

TO THE

4.  
Wesleyan Conferences in Ireland  
and England

BY

J. W. HAMILTON

ONE OF THE FRATERNAL DELEGATES

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PRINTED FOR PRIVATE CIRCULATION

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CINCINNATI, OHIO

The Western Methodist Book Concern

1898

*Our mother country has many spots within her dominions which are dear to the hearts of the lovers of religious and civil liberty in both hemispheres.*

—ROBERT C. WINTHROP.

*To Our Friends in America*

BY WM. L. WATKINSON

EX-PRESIDENT OF THE ENGLISH CONFERENCE



*Lose no opportunity of declaring to all men that  
the Methodists are one people in all the world.*

—JOHN WESLEY.

LET me say, in a word, that the visit to our shores of your fraternal delegate, Dr. Hamilton, has been greatly appreciated by our Conference and people. Our only regret is, that the crowded season in which such visits are necessarily made, renders impossible that fullness of fellowship with our guests which we all so ardently desire. Dr. Hamilton's natural, manly, frank style of address at once captivated our people and won all hearts. The utility of international courtesies is a commonplace, but when these courtesies are exchanged on the higher plane of the Christian Church they possess a significance and exert a benign influence which no language can adequately express. The visit of your delegates fell at a peculiarly opportune moment. Your struggle with Spain has made you the cynosure of all eyes, and drawn to you the heart of this nation. Dr. Hamilton

made the best of a great opportunity; his orations were received with enthusiasm by crowded Conferences, and they have been read with interest and delight in thousands of the homes of English and Irish Methodism. As he artistically grouped the main facts of our common Methodist history, and feelingly drew out their great teachings, we felt our heart once more "strangely warmed." The picturesqueness of the address appealed immediately to the listening audience, but it contained profound passages which our people in their leisure will not fail to ponder, especially those portions of his argument bearing upon the unifying power of a common faith in international life. The spider's silk, size for size, is far tougher than a bar of steel, and fine spiritual sympathies unite nations much more intimately and firmly than do the cruder bonds of diplomacy and commerce. Our twin nations are made indissolubly one by no tangible threads of interest or statesmanship, any more than that the stars are knitted

into bright brotherhoods by threads spun in a Lancashire cotton factory; deeper even than ties of blood are the subtler ties of faith, and these are the final guarantees of our mutual harmonious progress. This great lesson Dr. Hamilton powerfully suggested and illustrated. We are also indebted to him for freshly stating the vital truth that our several nations desire close alliance, not for any selfish end, but only that they may best together serve the race. Darwinism assures us that the organization of a creature is determined strictly by its own needs; no animal possesses any organ that has been fashioned with a view to the welfare or safety of any other animal. The Christian heart, then, differentiates us from mere animals; we *have* an organ that contemplates the welfare of others, and which urges us to make even mighty sacrifices on their behalf. Your delegate eloquently reminded us 'of this glorious fact, and urged, in his own persuasive way, the great truth that Milton set forth when he

declared that it was "the mission of England to teach the nations how to live." Your representative has done us inspiring service. His speech was full of hope and aspiration. He made us feel that in our age time has been reborn, and that magnificent moral victories await the Christian Church, in which victories our loved community is bound to have its full share. All hail!

Yours in the bonds of Christian love and service,

*Geo. L. Watkinson*



*Appointment and List of Fraternal Delegates to and from the General Conference of the Methodist Episcopal Church in the United States of America and the Wesleyan Methodist Conferences in Ireland and England*

*Letter to the Reverend Ezekiel Cooper, of  
Philadelphia*

*My Dear Brother: . . . We want some of  
you to give us a connected relation of what our  
Lord has been doing in America from the time  
Richard Boardman accepted the invitation, and  
left his country to serve you.*

*—JOHN WESLEY.*

THE first preliminary question proposed in the first Methodist Conference which was held at the Foundry in London, and began on Monday, June 25, 1744, was, "How far does each of us agree to submit to the unanimous judgment of the rest?" It was answered: "In speculative things, each can only submit so far as his judgment shall be convinced—in every practical point, so far as we can, without wounding our several consciences." The right of private judgment was conceded, and the extent of submission to ecclesiastical authority determined.

In the first Methodist Conference in America, which was held at St. George's Church in Philadelphia, and began on Wednesday, the 14th of July, 1773, the first "query proposed to every preacher" was, "Ought not the authority of Mr. Wesley and the English Conference to extend to the preachers and people in America, as well as in Great Britain and Ireland?" The answer was, "Yes."

"At that time the Methodists in America," says Jesse Lee in "A Short History of the Methodists," "considered themselves as much under the direction of Mr. Wesley as were the European Methodists; for they were dependent on him to send them preachers, and such directions as he thought best. . . . This resolution, entered into by the preachers, was both wise and prudent, and tended to keep them united together; and afterwards it had the same good effects among the private members."

At the Christmas Conference, which was held at Lovely Lane Chapel in Baltimore, and began its session on Friday, December 24, 1784, among the first regulations adopted was the following: "During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the gospel, ready in matters belonging to Church government to obey his commands. And we do engage, after his death, to do everything that we judge consistent with the cause of religion in America, and the political interests of these States, to preserve and promote our union with the Methodists in Europe."

In the Annual Minutes of the Conferences of 1789 the bishops of the Methodist Episcopal Church introduced the following question and answer: "*Question.* Who are the persons that exercise the episcopal office in the Methodist Church in Europe and America? *Answer.* John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession."

Evidently it was the intention of the Methodists in America to maintain the closest possible relations with the Wesleyans in Great Britain. The War of the Revolution severed the relations which made it possible to have only one Church in both countries. But Methodism was fortunate in having Englishmen in America who were Americans, and British subjects in Ireland and England who were intensely Methodist; they would not suffer differences to divide them.

To no one more than to the first American bishop, Thomas Coke, are the two Churches indebted for their sympathies and close fraternal relations. As American bishop, he congratulated, officially, George Washington on his election to the Presidency of the



United States of America. As citizen of Great Britain and member of the Wesleyan Conference, he held the confidence of English Methodists, and was elected president of the English Conference, and continued to act as the president of the Irish Conference while he was still the American bishop. He was itinerant in both countries, and was the fraternal delegate to and from both Churches, without being so designated, as long as he lived. The letters which the several fraternal delegates have been charged to bear respectively to and from the two Churches, were not only first given to him, but continued during his lifetime to be occasioned or inspired by him. It was not difficult to appoint the fraternal delegates after he had ceased to go to and fro. It is true the conflicting interests of the missions in Canada led up to the first appointments after Bishop Coke's death; but the way was open, and the cordial welcome was always extended to the several representatives, even when they came and went to adjust differences.

The bishop died on the Indian Ocean, either on the 2d or 3d of May, 1814. And,

notwithstanding the "War of 1812" was so recently over, Messrs. Black and Bennett, the representatives of the London Methodist Missionary Society, were received by a committee of the General Conference in 1816, and later presented with one hundred dollars by the members of the Conference.

In 1820, Messrs. Black and Jones, who were Wesleyan preachers, and in Baltimore during the session of the General Conference, were invited by letter to sit among the visitors to the Conference.

It was at this same Conference that the bishops were authorized to appoint the first fraternal delegate to the British Conference. They appointed John Emory. The Conference also addressed the British Conference on the subject of a mutual exchange of delegates as representatives of the one Conference to the other. Not only did the British Conference receive Mr. Emory most cordially, but it "was rejoiced to recognize that great principle, that the Wesleyan Methodists are one body in every part of the world;" and pledged itself that, "prior to the time of the next General Conference in America," it would "appoint one

or more" of its "body to visit" its brethren there, "and to be present at their General Conference." The man who was "from his shoulders and upwards higher than" almost "any of the people" in the Conference in 1829, was the eloquent Robert Newton. "A committee, consisting of all the men who had been presidents" of the Conference, "with Mr. Robert Mills," sought to induce Mr. Newton to consent to go; but he declined, and Richard Reece and John Hannah were appointed.

The bishops were unable to agree on the appointment for the quadrennium between 1824 and 1828. There were four bishops, and there were two who favored the appointment of William Capers, and two who favored that of Wilbur Fisk. The relation of William Capers to the slavery question made it impossible for him to receive the support of the bishops "with Northern sympathies." No one was appointed; but William Capers was elected the delegate by ballot in the General Conference of 1828, defeating Wilbur Fisk by only a few votes. Since then the custom has obtained to send delegates once during the

quadrennium, from America to Great Britain, and from Great Britain to America, to every General Conference. When, in a few instances, for local reasons, the appointments have not been made, or the delegates have failed to come or go, the Conferences have been usually represented by official letters. Since 1856, the Irish Wesleyan Conference has sent its own delegate or delegates.

Following is the record of representatives:

FRATERNAL DELEGATES FROM BRITISH AND IRISH CONFERENCES.	FRATERNAL DELEGATES FROM THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.
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1808.

Printed address and letters from Dr. Coke.	Committee of Correspondence to draft reply. Letters only.
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1812.

Letter from Dr. Coke.	Bishop Asbury speaks of visiting Europe.
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1816.

Messrs. Black and Bennett from the London Methodist Missionary Society.	Committee appointed to draft an address in response to the representatives of the Montreal Societies: Nathan Bangs, John Emory, T. L. Douglass.
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1820.

Messrs. Black and Jones, of the British Connection, invited to sit as visitors.	Letter carried by John Em- ory, who was appointed by the bishops, at the re- quest of the Conference.
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1824.

Richard Reece and John Hannah.	Thanks of the Conference to Mr. Emory. Bishops authorized to appoint a delegate and companion to the British Conference.
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1828.

None.	William Capers, elected by the Conference. Bishops to appoint a substitute if necessary.
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1832.

J. Crafts (unofficial) invited to sit as an honorary member.	Letters only.
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1836.

William Lord.	Wilbur Fisk, already in England, appointed dele- gate, and authorized to present General Confer- ence letter at once; or Bishop Soule to take, in 1837, reply to British Conference address.
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1840.

Robert Newton; Joseph Joshua Soule and T. B. Sargent, Esq., "traveling gent. By resolution of companion." Conference.

1844.

Letters accrediting Messrs. Letters only.  
Richey and Case as representing the Missionary Committee of the Wesleyan Methodist Church.

1848.

James Dixon and Joseph Elijah Hedding, or substitute appointed by the Stinson. The latter did not attend. bishops. No one seems to have gone.

1852.

No delegate. Reply to letter of 1848 also failed to arrive; had been drafted, however, and printed in British Minutes. Letter regretting that no reply had been received to communication of 1848.

1856.

John Hannah and F. J. Jobson. First deputation from the Irish Conference: Robinson Scott, William Arthur, and Robert G. Cather. Matthew Simpson and John McClintock; both attended the Irish Conference. Elected by ballot.

1860.

Letters only. Robinson Scott from the Irish Conference. Bishop Janes informally (?) present at English and Irish Conferences.

1864.

William Lockwood Thorn-	Edmund S. Janes and Thos.
ton and W. B. Pope (who	Bowman (who did not
did not come); Robinson	go); to visit Irish Con-
Scott from Irish Confer-	ference also. "Deputed
ence.	by the Conference."

1868.

William Morley Punshon.	Edward R. Ames (Matthew
From Ireland, letters	Simpson, substitute) and
only.	Randolph S. Foster,
	elected by ballot. Only
	the latter went to Ireland.

1872.

Appointed, William Arthur	William L. Harris and J. A.
(who became ill) and	McCauley. "Deputed by
Geo. T. Perks (daughter	the Conference."
ill). Substitutes, Luke	
H. Wiseman and William	
Morley Punshon. From	
the Irish Conference, Jo-	
seph W. McKay.	

1876.

W. B. Pope and James H.	Thos. Bowman and Erastus
Rigg.	O. Haven. "Bishops to
	nominate and appoint."
	Failed to visit Irish Con-
	ference.

1880.

William Arthur and Fred-	William F. Warren. Ap-
erick McDonald. From	pointed by the bishops.
the Irish Conference,	Attended both Confer-
Wallace McMullen.	ences.

1884.

Robert Newton Young and Cyrus Foss and Albert S. Sylvester Whitehead, Hunt. The latter attended the Irish Conference. substitute for William F. Moulton (prevented).

1888.

Charles H. Kelly. From Henry W. Warren and the Irish Conference, Charles J. Little. Went to the Irish Conference Wesley Guard. also.

1892.

William Fiddian Moulton. Edw. G. Andrews and Hon. From the Irish Conference, Theodore Runyon (prevented). To visit Irish Conference also.

1896.

W. L. Watkinson. R. Crawford Johnson, from the Charles H. Fowler and John W. Hamilton. Went to Irish Conference. both Conferences.

Dr. Olin attended the British Conference of 1839.

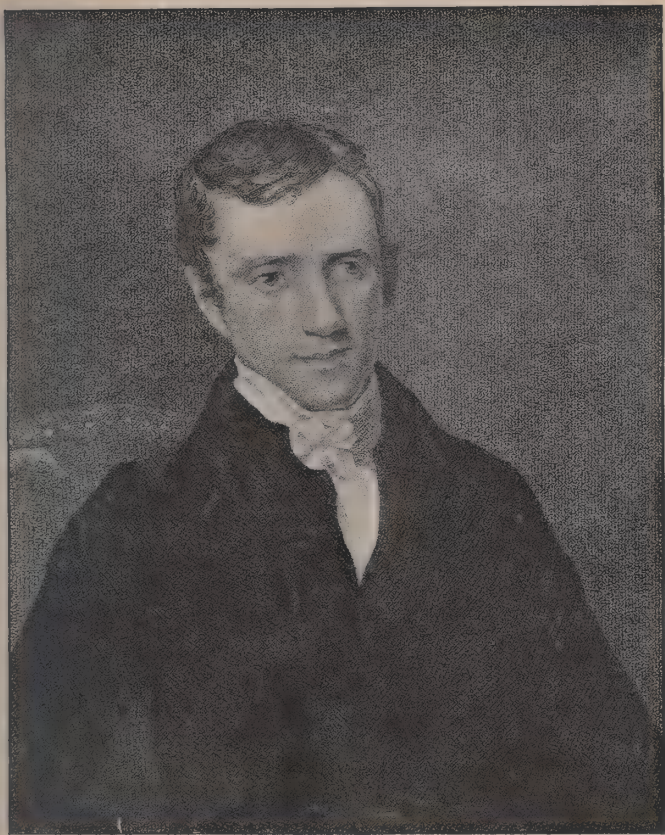
Rev. Wm. Reilly (1856-1857) and Wm. MacArthur, Esq. (in 1866), were companions of Robinson Scott in his mission to the American Churches.



*Credentials of the First Delegate to the  
British Conference*

*He executed this delicate mission to the entire satisfaction of all parties concerned, and, by the dignity and urbanity of his manner, his Christian meekness, his unaffected piety, and the remarkable ability displayed in his speeches and sermons, he left a strong impression in favor, not only of his own personal character, but also of the Church and nation which he represented, in the minds of the British Methodists.*

—JOHN McCLINTOCK.



JOHN EMORY

FIRST AMERICAN FRATERNAL DELEGATE





*“ To John Emory, a member of the Baltimore  
Annual Conference*

“ In compliance with a resolution of the General Conference of the Methodist Episcopal Church, now in session in this city, we hereby appoint you to be a delegate from this Conference to the Conference of Methodist ministers and preachers to meet in Liverpool, in the kingdom of Great Britain, in the month of July next.

“ In virtue of this appointment, we instruct you,

“First—To express to the said Conference our earnest desire, and the desire of this General Conference, to cultivate the most friendly and harmonious relations with our brethren of the British connection, and to ascertain their view of the expediency of a mutual interchange of delegates for this purpose once in four years.

“ Secondly—To endeavor, by all prudent and practicable means, to effect an amicable

and permanent adjustment of the unpleasant difficulties which have existed between us in the Canadas; in order to which you will make such use of the reports and other documents on this subject in your possession as, on examination, you may judge most advisable.

“Thirdly—We are of opinion that the most effectual means to prevent collisions in future will be, to establish a specific line by which our field of labor shall be bounded on one side, and the British missionaries on the other. With this view you are at liberty to stipulate that our preachers shall confine their labors in Canada to the upper province, provided the British missionaries will confine theirs to the lower.

“We remain yours, etc.,

WM. MCKENDREE,

ENOCH GEORGE,

R. R. ROBERTS.

“BALTIMORE, May 27, 1820.”

*Address of the General Conference of the  
Methodist Episcopal Church in the United  
States of America, to the British Confer-  
ence of ministers and preachers, late in  
connection with the Rev. John Wesley,  
the Response of the British Conference,  
Resolutions, and Extract from the Minutes,  
of the Conference*

*Letters are among the most significant memorials.*

—GOETHE.

*“Address of the General Conference of the  
Methodist Episcopal Church in the United  
States of America, to the British Conference  
of ministers and preachers, late in connection  
with the Rev. John Wesley*

“REVEREND AND DEAR BRETHREN,—  
Grace, mercy, and peace be multiplied to  
you, and to the Israel of God under your  
charge, both at home and in foreign coun-  
tries. With a sincere and earnest desire to es-  
tablish and preserve the most perfect harmony  
and peace with you, our elder brethren, we have  
adopted measures for opening such friendly  
intercourse as will, we devoutly pray, tend to  
the accomplishment of this desirable end.

“Situated so remotely from each other, and  
under different forms of civil government,  
it is believed that no mode of correspond-  
ence will so effectually unite the European  
and American Methodists as an interchange  
of delegates from our respective Conferences.

“We are encouraged to hope that such  
correspondence will be acceptable to you,

from the consideration of the visit of Messrs. Black and Bennett, at our last session, and from the friendly opinion of our dear brother, the Rev. William Black, who has been with us during our present sitting in this city.

“Should such a friendly intercourse be approved, we shall receive with cordiality your representative at our succeeding sessions, and, with the most sincere friendship and affection, reciprocate the visit.

“The prosperity of your missions, both at home and in foreign countries, is matter of praise and thanksgiving to the great Head of the Church; and our unceasing prayer is, that they still may increase more and more.

“The last four years have been distinguished by no ordinary success within the field of our labor: our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the Holy Spirit, and the increase of our numbers has exceeded that of any former year.

“The field of missionary labors is opening and extending before us, and Divine

Providence appears to be preparing the way for the conversion of the Indian tribes on this vast continent.

"The bearer, the Rev. John Emory, has been appointed our delegate to your body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the missionary cause.

"Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice, in every part of the world, and that the Father of lights may pour upon you and upon us the Spirit of grace, and preserve us in the unity of faith and in the fellowship and peace of his Son Jesus Christ, we remain, reverend and dear brethren, yours in the gospel of our common Lord.

"Signed by order and in behalf of the Methodist Episcopal Church.

"ENOCH GEORGE, *President*.

"ALEXANDER MCCAINE, *Secretary*.

"BALTIMORE, May 27, 1820."

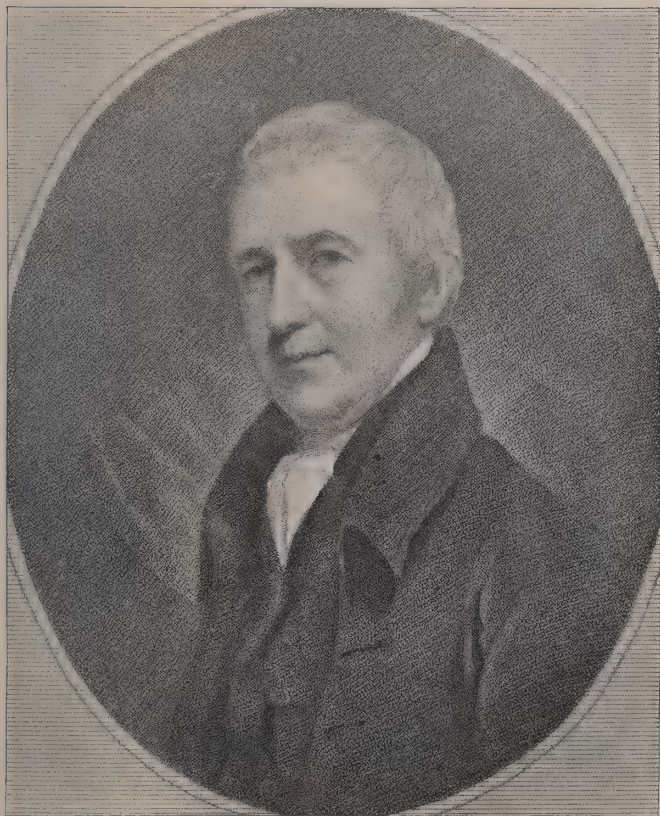
*“ To the General Superintendents of the Methodist  
Episcopal Church in the United States of  
America*

“ DEAR BRETHREN,—We inclose to your care the resolutions passed by the Conference, after the letters addressed to us by the American General Conference, and delivered by the Rev. John Emory, had been read and considered.

“ In addition to the expression of our sentiments contained in those resolutions, on the renewal of intercourse between the two Conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the connection which your letters contain, and for the appointment of Mr. Emory as your representative.

“ In him we have recognized the purity of your doctrine, and the fervor and simplicity of your piety. We have received him, not as





RICHARD REECE

FIRST ENGLISH FRATERNAL DELEGATE



a stranger, but as a 'brother beloved.' Our hearts are as his heart, and it will be remembered as one of the most pleasing circumstances connected with the Conference held in this town, that our personal intercourse with you was here restored, and that this 'work of love' was committed to so able and excellent a brother, whose public ministrations and addresses in our Conference have been equally gratifying and instructive to us and to our people.

"From the statements made by Mr. Emory, as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God, that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men, and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts, and that the same holy discipline, in all its essential parts, continues, whenever you form societies, to guard and confirm the work which God has made to prosper in your hands.

“For the state of our affairs in Great Britain and Ireland, and in our missionary stations, we refer you to Mr. Emory, who, as health would allow, has attended our sittings, and to those publications with which, before his departure, we shall be happy to furnish him, to be laid before you.

“You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British Empire, and that the institutions of Methodism, which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honored instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord. .

“The resolutions on the disputes in the Canadas were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. Emory. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two connections

generally, will extend itself to the brethren and societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those provinces : and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love among those over whom you have control and influence.

“ With earnest prayers for you, dear and honored brethren, in particular, on whom devolves the general direction of the affairs of the great body of Methodists in the Western World, and whose labors are so severe, but so glorious ; that you may be filled with wisdom for counsel, and strength to fulfill the duties of your great office ; and also for all your Churches, that they may have rest, and, walking in the fear of the Lord and in the comforts of the Holy Ghost, may be abundantly multiplied, we are, dear brethren, yours most affectionately in Christ Jesus.

“ JABEZ BUNTING, *President*.

“ GEORGE MARSDEN, *Secretary*.

“ LIVERPOOL, August 7, 1820.”

*“ Resolutions of the British Conference in reference  
to their relation with the American General  
Conference*

“ The Rev. John Emory, having been introduced to the Conference as the accredited representative in our body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that Conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States, which account the Conference received with much satisfaction, and unanimously agreed to the following resolutions on the occasion, viz.:

“1. That the Conference embrace with pleasure this opportunity of recognizing that great principle—which, it is hoped, will be permanently maintained—that the Wesleyan Methodists are one body in every part of the world.

“2. That the British Conference have fre-

quently rejoiced in the very favorable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America, but that it is with peculiar pleasure that they receive a representative from the General Conference in America. The statement given by our beloved brother, Mr. Emory, of the present state of Methodism in America, has been received with much joy; and the Conference hereby expresses its high satisfaction, not only in the *declaration*, but in the *proof*, of the love of our American brethren in fully opening the way for a brotherly intercourse between the European and the American societies.

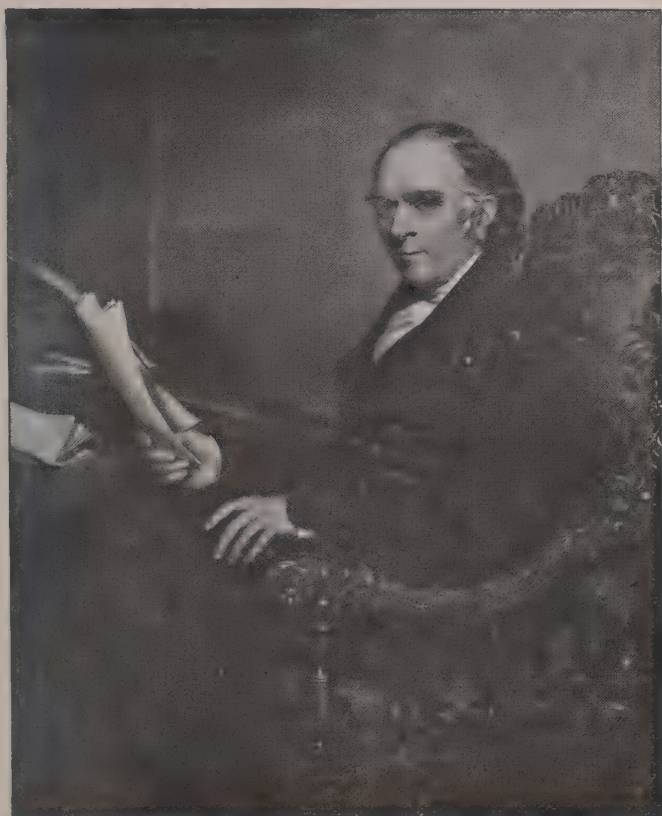
“3. That the Conference particularly rejoices in the zeal which is manifested by our American brethren, in carrying the gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labors in that natural and moral wilderness; and hopes that the time is drawing near when the *aborigines* of that vast continent shall become the mild and gentle followers of our gracious Redeemer.

"4. That it is the earnest wish of this Conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that, prior to the time of the next General Conference in America, the British Conference will appoint one or more of their body to visit our brethren in America, and to be present at their General Conference.

"5. That a letter shall be sent to the American brethren, containing these resolutions, and strongly expressing our high approbation of the selection of our highly-esteemed brother, Mr. Emory, as their representative to our Conference, and our earnest desire and prayer that, in the spirit of Christian love, we may ever be one in Christ Jesus.

"6. That there shall be a regular exchange of Minutes, magazines, missionary reports and notices, and of all new original works, published by the European and American Methodists, from their respective book-rooms."





JOHN HANNAH

FIRST ENGLISH "TRAVELING COMPANION"



*Extract from the Minutes of the British Conference for the Year 1820*

“The Conference has felt peculiar satisfaction in receiving a representative from the General American Conference, after a suspension of personal communication for some years. Circumstances, and not any diminution of affection, had interrupted this grateful interchange of brotherly affection and mutual esteem. The renewal of it by the deputation of our excellent and beloved Brother Emory has given us great joy. Through him we have received the assurances of that regard which is felt by our brethren in the United States toward the Methodists of Great Britain, by whom that work which now diffuses light and life through the vast space of that great and rising country was first commenced, and of their desire that a regular intercourse by deputation from each Conference should be established. All the expressions of kindness thus communicated to us by Brother

Emory, in the name and on the behalf of the General American Conference, have been echoed back by the sympathies of our hearts. We could not hear his statements, as to the state and progress of the common work in the United States of America, without being deeply affected with gratitude to God and admiration of the ardor and enterprise of our brethren there in the cause of Christ. Their unwearied labors have not only, by the Divine blessing, raised up large and flourishing societies in the principal cities and towns of the Union, but they have erected the altars of God in the distant wilderness, and connected the insulated settlements of men with the hopes, the joys, and the worship of the universal Church. As the tide of population has extended itself over that vast country, they have followed it, embracing every opportunity to reach, and submitting to great difficulties and privations to save souls. To these labors they were long animated by the noble example of the venerable Asbury, a man of apostolic labors, whose spirit of patient zeal and self-denying piety has abundantly descended upon the excellent general superin-

tendents, who now direct those vast means which exist in a state of increasing activity in the American continent, for the extension of the hallowing influence of true religion through the growing population of the Anglo-American empire. The present number of traveling preachers in the American Methodist connection is reported by Mr. Emory to be near nine hundred; of local preachers, three thousand; of members, at least two hundred and fifty-seven thousand; making an increase for the last year of upward of sixteen thousand. Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766. An efficient religious system, operating wide as that extensive country, has been thus created, which already has begun to extend itself beyond its bounds, ample as they are, to the pagan Indians on its borders, and promises, under Divine Providence, to disperse the rays of truth to the still benighted parts of that great continent, on the north, the west, and the south,—to parts where civilization is silently laying the foundation of future States, but

now involved in superstition or the bewildering darkness of paganism and idolatry. To these great successes, and still greater prospects, our hearts have been delightfully directed by the kind visit of our beloved brother, and with invigorated affection we have embraced our distant brethren, *one* with us in doctrine, *one* in the object of their labors, and *one* in our Lord and Savior Jesus Christ."

*Address to the Irish Conference in Grosve-  
nor Hall, Dublin, Ireland, Friday Evening,  
June 24, 1898*

BY J. W. HAMILTON

*I remember with what devoted earnestness, with what unfaltering zeal, Ireland has carried on so many years the struggle for her own freedom. It is from such men, whose hearts lost no jot of their faith in the grave of Emmet; over whose zeal the loss of Curran and Grattan could throw no damp; who are now turning the trophies of one field into weapons for new conquest; whom a hireling press and prejudiced public could never sever a moment from O'Connell's side,—it is from the sympathy of such men that we have a right to hope much.*

—WENDELL PHILLIPS.



MR. PRESIDENT, FATHERS, AND BROTHERS,—We bring you the greetings of more than ten millions of Methodists. The Methodist Episcopal Church has nearly three millions of members, and there are three adherents to one communicant. The General Conference has deputed us to bring you the Wesleyan salutation—If thy heart is as my heart, give me thy hand. I am only cup-bearer to the king. But I am not commanded to restrain my feelings in bringing to you my message, nor to conceal my appreciation of the welcome you have already so cordially extended to us. The peasant is permitted to have as much heart as his potentate.

We are not without some knowledge of the people to whom we are sent. We are only come out of the new Ireland into the old Ireland, and, we sometimes think, from people who are “more Irish than the Irish.” During the last half century more of your people have come to live with us than you now have

left at home. We keep open house for all the world. There came to our shores last year more guests than there is population in Dublin, and those visitors all came to stay. But there is more of Irish blood in our veins than that of any other emigrants. There were half as many Irish people came to America last year as can be found in the city of Cork, and more than can be found in all Limerick. There are more Irish in the city of New York than in Belfast.

In all our Southern States there is great respect for the "aristocracies" of Virginia. In the nomenclature of the Old Dominion the hereditary families bear the authoritative stamp of approval. None are genuine who can not wear for their insignia the flattering letters F. F. V.—First Families of Virginia. It is the mark of their nobility; a sort of inscription for their coat of arms. The Rev. Dr. Lanahan, the venerable Agent of our book depository in Baltimore, has given a new rendering to these upright capitals. He says: "I am from one of the F. F. V.'s myself; that is to say, one of the first families to arrive in Virginia from Ireland." He thus pertinently

reminds any who are disposed to be a bit arrogant of the presence of their own immigrant generation a little farther back.

It is possible I was selected to come here because of the inheritance I have in common with you. By birth I am an American, but by the birth of my grandfather I am an Irishman; by the birth of some of the grandfathers of my grandfather I am a Scotchman. Though "my name is" not "Norval," "my fathers fed their flocks on the Grampian Hills." It was a remark of Lord Rosebery that wherever one goes in this world and sees a good thing, one generally finds a Scotchman sitting down beside it; but I may add that when the Scotchman gets there he usually finds an Irishman has been there sitting down beside that good thing for at least some little time. Whether the Scots came from Ireland, or the Irish from Scotland, or both came of invaders from England and the Continent, the Scots and the Irish both, and the Scotch-Irish and the Irish-Scots are found everywhere in America.

The dispersion from Scotland and Ireland at first distributed itself in some parts of the

country, for various reasons, much more freely than in others. Speaking of this immigration in the South at an early period, Thomas Nelson Page, in his book entitled "The Old South," says: "By a strange destiny the vitality of the colony received an infusion of another element, which became in the sequel a strong part of that life which, in its development, made 'the Southern civilization.'" After speaking of the arrival of John Lewis from Ireland, and the circumstances which influenced his coming, he says: "He was followed by the McDowells, Alexanders, Prestons, Grahams, Reids, McLaughlins, Moores, Campbells, Waddels, Greenlees, Bowyers, Andersons, Breckinridges, Paxtons, Houstons, Stuarts, Gambles, McCorkles, Wilsons, McNutts, and many others, whose descendants have held the highest offices in the land which their fortitude created, and who have ever thrown on the side of principle the courage, resolution, and loyalty with which they have held out for liberty and Protestantism in the land from which they came."

As I travel our country over I am sometimes led to conclude that there are no per-

sons in all the States and Territories who are not Scotch-Irish people or Irish-Scotch people, or who have not been mixed up in their families with them in some way or other, so that they are Scotch-Irish-Puritans, or Scotch-Irish-Huguenots, Scotch-Irish-Jews, Scotch-Irish-Greeks, Scotch-Irish-bond—no, there are no bondsmen there—but Scotch-Irish-free. The map of the United States seems to have been laid out for a game of “hop-Scotch” or Irish processions.

If it were not for the prevailing modesty of the Irish people I would be inclined to tell you some good things about yourselves. I can not now see, any way, how I can well forbear. My case is like that of blind Allan of the Highlands of Scotland. He became the family piper of Colonel Ronaldson MacDonald, of Glengarry, a notable man in his day. He once told the piper he would give the best cow on his estate if he would sing the doings of the day without once mentioning his name. With ready adroitness, he said:

“Sooner the day without the sun,  
Or without salt the sea,  
Than a song from me, most honored chief,  
Without the praise of thee.”

Knowing that I am on Irish soil, and that we are away off here alone, I presume no one will speak of it if I do not wholly forbear. I have not forgotten that John Wesley said the Irish people were "an immeasurably loving people"—"the politest people he had ever met; and that in their wretched cabins could be seen as thorough courtesy as at the courts of London or Paris."

As for Belfast, I have felt that I've been in courtly circles ever since I came here. Your families are of the house of them that wrought fine linen. I am quite sure I could come to Belfast to live, if I felt equally sure that I could withstand the temptations of your good fortune. I fear I might not always have in mind the fate of that certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. There has been one protection for us since we have been here. Like that of all other Americans, "our stomach for good fortune is bottomless," as Schopenhauer has said, who gets his pessimism in everywhere, "but the entrance to it is narrow." Very early you set a guard to your life and character in this city. In the very

year in which we were printing our first newspaper in Boston, you were printing in Belfast one of the first editions of the Bible published in Ireland. That was in 1704.

"Your devotion, eloquence, and patriotism," said Wendell Phillips, "is seldom paralleled in history. Who have been your leaders? Dean Swift, according to Addison, 'the greatest genius of his age'—Pope called him 'the incomparable;' Henry Flood, 'eloquent for even an Irishman, and sagacious as he was eloquent;' Grattan, 'with all the courage, and more than the eloquence of his race'—Fox welcomed him to the House of Commons as 'the Demosthenes of Ireland;' Emmet in the field; Sheridan in the Senate; Curran at the bar; and, above all, Edmund Burke, whose name makes eulogy superfluous, 'more than Cicero in the Senate, almost Plato in the Academy.' "

And in America we can never forget Daniel O'Connell. "When I was in Naples," continued Mr. Phillips, "I asked Sir Thomas Fowell Buxton, a Tory, 'Is O'Connell an honest man?' 'As honest a man as ever breathed,' said he, and then told me his

story." "When, in 1830, O'Connell entered Parliament, the anti-slavery cause was so weak that it had only Lushington and myself to speak for it, and we agreed that when he spoke I should cheer him, and when I spoke he should cheer me; and these were the only cheers we ever got. O'Connell came, with one Irish member to support him. A large number of members (I think Buxton said twenty-seven), whom we called the West India interest, the Bristol party, the slave party, went to him, saying, 'O'Connell, at last you are in the House, with one helper; if you will never go down to Freemason's Hall with Buxton and Brougham, here are twenty-seven votes for you on every Irish question. If you work with those Abolitionists, count us always against you.'

"It was a terrible temptation. How many so-called statesmen would have yielded? O'Connell said, 'Gentlemen, God knows I speak for the saddest people the sun sees; but may my right hand forget its cunning, and my tongue cleave to the roof of my mouth if, to save Ireland, even Ireland, I forget the Negro one single hour!' 'From that day,' said



Buxton, 'Lushington and I never went into the lobby that O'Connell did not follow us.' "

And this other incident gives him a high place in the affections of a whole race in America. It was also narrated by Mr. Phillips. "Some years afterwards," he said, "I went into Conciliation Hall, where O'Connell was arguing for repeal. He lifted from the table a thousand-pound note, sent them from New Orleans, and said to be from the slaveholders of that city. Coming to the front of the platform, he said: 'This is a draft of one thousand pounds from the slaveholders of New Orleans, the unpaid wages of the Negro. Mr. Treasurer, I suppose the treasury is empty?' The treasurer nodded to show him that it was, and he went on, 'Old Ireland is very poor; but, thank God, she is not poor enough to take the unpaid wages of anybody. Send it back.' "

That is good enough material out of which to make the American citizen. If we were able to make such a division of the social structure as to secure exact information concerning the influence of national characteristics, we should discover how much was due to the character of your people in shaping the

institutions of our country. When Dr. Lorimer was speaking at the reception of my friend and successor, Dr. Brady, the pastor of the People's Church, Boston, he congratulated the city on the arrival of an Irishman who was not to be a policeman. But all our Irishmen are not simply policemen, if all our policemen are Irishmen. When good enough material gets to America—and it does—it may have to wait a generation or so; but the time comes when we open the door of our White House in Washington, and bid the good stuff come in and make itself at home. When have we done better than when we opened wide the portals and bid the good Irishman and Methodist who is now there, and whose name is in all the earth, to come in—William McKinley, President of the United States?

We can't get on without Irishmen in America. They must be here, and there, and everywhere. It is said when our Civil War was on, and we were about to engage in the first battle, the commanding officer rode down the line, and cried aloud with evident anxiety, "Is Dennis McCarthy in this army?" Instantly there stepped out of the ranks a tall

and superb young man, muscular and brawny, who presented arms and responded promptly, "Dennis McCarthy is all here." The officer then said with stentorian voice, as he turned and complacently rode back, "Let the battle proceed."

Mr. Morgan, commoner of Christ Church, the son of an Irish gentleman, was a member of the Holy Club, at Oxford, one of the first Methodists, and, as he was the first to die, the first Methodist in heaven was an Irishman.

When John Wesley first came to Ireland, he found great hearts awaiting him, and strong minds ready to receive his doctrine. Men and women were raised up who have carried Methodism the world over. Bishop Janes once said: "Wherever English-speaking Methodism exists out of England, it has been planted by Irishmen; and English-speaking Methodism is Irish Methodism the world over."

It is not only to the Irish Palatines we are indebted for the founders of our American Methodism, but it is from an Irish ancestry we have received the brilliant Maffitt, the doughty Elliott, the scholarly McClintock, the

eloquent Simpson, and multitudes of the rank and file of our preachers and laymen.

The revered and greatly-beloved William Butler is a member of my own Conference. Having founded our missions in India and Mexico, he has come home, and is waiting in a good old age to be gathered to his fathers.

What golden threads link the mental and spiritual gifts and excellencies of a hundred years ago with your history to-day! The memory of "that ever-living man," Thomas Walsh, comes down to us through all the generations like rain upon the mown grass, as showers that water the earth. Wesley said he was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old, or any Greek in the New Testament, he would tell, after a brief pause, not only how often the one or the other occurred in the Bible, but what it meant in every place. Such a master of Biblical knowledge, he said, he never saw before, and never expected to see again. Gideon Ousley is remembered as the veritable St. Patrick of Irish Methodism, and Father Tom of Irish Protestantism. Adam Clarke, who was three

times President of the English Conference, and who was first to decipher the Rosetta Stone, has been declared by Theodore Parker to be the scholar of a thousand years. I have the good fortune to be the owner of what was once his set of the Arminian Magazines. In the volume in which is printed his portrait he has written underneath the picture, "This was done by Mr. Holoway, and is as like the original as chalk is to cheese."

There is associated in my mind with your history as a Conference a number of fraternal delegates, who have left with us delightful memories of their visits to America. That strong man, Robinson Scott, came so often, we accepted him as the American member of the Irish Conference. I am come to Belfast from the city in which is treasured the dust of Robert Wallace. My honored predecessor, the venerable Doctor Rust, now the honorary secretary of the Freedmen's Aid and Southern Education Society, told me a few days ago that he called on Sunday morning where Mr. Wallace was entertained in Cincinnati, at the home of John M. Phillips, who was later one of our publishing agents at New York,

to accompany him to the church where he was expected to preach. He found he had died of the cholera during the night. He read the burial service at his grave. The Methodists of Cincinnati built a monument to his memory.

There is a living Irishman, whose name is honored as a household word in America, as everywhere over the Methodist earth. We teach our children to know him through his "Successful Merchant," and though his voice is now hushed, it can not be forgotten. His was the "Tongue of Fire," and will be to the end of time.

The secretary of your Conference, who came to us two years ago, can not come too often. His welcome reaches from Maine to Mexico.

We need you all in America. We are ready to annex your whole Conference, or to have you annex us. Uncle Sam is rich enough to give you all a farm.

I know Mr. Redmond has told us recently in one of our Reviews that "the Catholics in Ireland . . . have, all through the century, been three to one of the entire popu-

lation." And we have some people among us who feel about their coming, much as Bishop FitzGerald has said the Southern States felt about the last Civil War. He illustrates the feeling with the story of a poor boy in Virginia, who is the son of a widow. He is fond of hot cakes, but his mother's poverty makes it impossible for him ever to get enough. Recently some friends sent the good woman a good supply of cake flour. She determined for once the boy should have all he wanted. Plate after plate was filled with the hot buttered cakes swimming in molasses. At length, when a full plate of fresh cakes had been set before him, the boy began to cry. "What," said his mother, "Johnnie, don't you like cakes?" "Yes, ma'am." "Well, then, don't you want some more?" "No, ma'am," he managed to say, in the midst of his crying, "I do n't want what I've had."

I am not greatly troubled over the Roman Catholics going to America, they turn to be something else so soon after they get there. They now admit themselves everywhere, that if it were not for immigration, it would not

take long for them there to lose what they have. If we would get them all at once, the increase would be stopped. We could then go to work to make them all Methodists. I would not have you believe that superstition is all done away among us. We have a Zoological Garden in Cincinnati, which is one of the great attractions of the city. A boat-load of Irish soil was sent for recently, and received by the managers of this garden with the expressed purpose to test the St. Patrick legend concerning the disappearance of snakes in Ireland. The soil has been spread out in the sun, and the snakes turned loose upon it. They were all doing well when I left. No, there are many superstitious people among us. But the miracle of our civilization is the incontrovertible fact that, come to the United States all who may, in the end we all speak the same thing, and there are no divisions among us. We are perfectly joined together in the same mind, and in the same judgment. It is the Christian and American idea that is over all and in all.

When the first delegate, the Rev. John Emory, came to the English Conference,



which was seventy-eight years ago, he was twenty-six days crossing the ocean. He landed at Brighton in England, and did not arrive in London until the next day. In the address of the General Conference to the British Conference, which he carried with him, it was said: "The last four years have been distinguished by no ordinary success within the field of our labor; our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the Holy Spirit, and the increase of our members has exceeded that of any former years." But when that message was written, there were not as many members of the Church in the United States as there are now Negro members, and one-sixth of the number then were reported colored. There were only about as many preachers as there are now in the New York Preachers' Meeting. There were only twelve Conferences and two effective bishops. The Kentucky Conference, which is only across the river from my office, was formed during that year. The Ohio Conference,

which had not as many members as the Irish Conference now has, was on the frontier, and there had been started only a little time before a mission to the Wyandot Indians.

What hath God wrought! You have been reading in our newspapers something of the decline of Methodism among us. But I am compelled to say of that rumor, as Mark Twain said of the report of his death, "It has been greatly exaggerated."

Pursuant to the action of the last General Conference, we have been clearing up our records, and the gain reported for the last year has materially fallen off. Nevertheless, the net gain in accessions aggregates more than two-thirds of the membership of your entire Conference, and the net gain for the last four years exceeds the number of all the Sunday-school scholars in the whole of Ireland, or more than half the number of all the Episcopalians in all our States and Territories.

We have no longer any frontier, our pioneers are mostly all gone.

"Behind the squaw's light birch canoe  
The steamer rocks and raves,  
And city lots are staked for sale  
Above old Indian graves."

We are dependent hereafter for our gains on the increase of our population, our immigration, and the sinners all among us, rather than on any new peoples we will find in the Far West.

There is one great field open to us in the sixteen Southern States, which were slave States until the Proclamation of Emancipation by Abraham Lincoln. Our sister white denominations in that territory are not yet educated to care for the black people among them. The Northern Churches thus far are the only mission Churches working to any extent among the African people in the South. The Methodist Episcopal Church has more than thirty Annual Conferences in these States, and a constituency of quite two million adherents. The Society which I have the honor to represent has nearly fifty schools, with more than 500 teachers, 10,000 students, and two million dollars' worth of property. The Church has expended ten millions of dollars in the South since the close of the Civil War, of which nearly five millions have been expended by the Freedmen's Aid and Southern Education Society.

The magnitude of this great Southern work is not yet understood by our people. Nevertheless, one-half the gain in accessions to the whole Church last year was in the South, and less than one-fourth of that was among the people of African descent. This black population is increasing at the rate of three hundred a day, and there are more persons now who are black that can not read and write than there were slaves before the war. I know no more promising field among us for the safe investment of a little money than in the minds and hearts of these lowly, poor people. There came into my office, a day or two before I left, a noble specimen of young African manhood, who only a few years ago was wheeling the ashes from the furnace in one of our rolling mills. He said he was thus engaged when, one day, one of the presidents of our schools was passing, and he turned towards him and said, "There is a young man who ought to have an education." That was enough. When he came to me he had graduated from one of our universities, and had a good position in one of our State schools. He asked me to give him an introduction to

the Bishop of Africa. He believed he was called to go there as a missionary.

Our Missionary Society is equipped with three strong men as secretaries, but they can not meet the cry from the ends of the earth calling for Methodist missionaries. Though a great burden has fallen on them during the times of depression through which we have been passing, they promise us in a few weeks to be able to cancel their great debt.

Our Church Extension Society continues to build nearly two churches a day, resting only on Sundays.

The Sunday-school Union and Tract Society are making the money very largely for our Book Concerns; their leaves are for the healing of the nations.

I can not tell you the good works of our Methodist women. I know this: the Lord giveth the word. The women who publish the tidings are a great host. They raised \$500,000 last year for their two Missionary Societies, and no person can make a dollar go farther than a woman.

The Epworth League is running our hearts altogether. It is the most ecumenical thing

among us. Our Joint Commission on the Federation of the two great dissevered communions was compelled to lift its hand to stay the love of the young people. They are likely to run us all into one Church before we have loved up to it.

But I must not detain you. I thank you profoundly for your cordial welcome and hospitality. I wanted to come this long journey, if for no other reason, to thank your members of Parliament for the vote of sympathy they have given us as we wage our war of the daylight against the dark. Come over and help us. We shall continue to look to you for Methodist fathers and mothers. Ireland, my fatherland! Ireland for ever! *Erin go bragh!*

*Address to the English Conference in Great  
Thornton Street Chapel, Hull, England,  
Monday Evening, July 25, 1898*

BY J. W. HAMILTON

*We rejoice in the growing sense of kinship that marks our relations with the United States. The efforts of our brethren to disburden suffering peoples of the pitiless and truculent misgovernments under which they have groaned command our warmest sympathy, and our sympathy is valued as never before. In fusing together the two great divisions of the Anglo-Saxon race, the Churches have played the chief part, although, like their Lord, they do not cry nor uplift their voices in the highways of international politics. Common Church ideals, the inbred passion for civil and religious liberty, the fellowship of an evangelical faith that is one and undivided in all essentials, are perhaps stronger uniting and annealing forces than blood and kinship. In fostering the spirit of brotherly kindness between ourselves and the great Western world, you will serve the interests of the faith in every land.—Extract from the Pastoral Address of the English Wesleyan Conference, 1898.*



MR. PRESIDENT, FATHERS, AND BROTHERS,—The preachers and members of the Methodist Episcopal Church in the United States of America have always had sincere affection for the English Wesleyan Methodists. Have they not Abraham to their father? Can Jacob or Joseph forget the cave in the field of Machpelah? Was not this the home of John Wesley, the son of Susannah, the brother of Charles and Samuel? Were not his sisters all here with him? Your altars and fires are the altars and fires of the American Methodists. Epworth and Oxford, the Foundry, and City Road Chapel come down to them as they come down to you. When American Methodists, therefore, are come hither—you must pardon the feeling, they can not resist it—they feel that they are come home. And there are no memories so tender and binding as the memories that circle about the old home. There is no word in all our speech like that word.

My brother, our chief pastor, and I have been deputed to come home with a friendly and affectionate message. This, I take it, to be our mission. In the first address of the General Conference of the Methodist Episcopal Church, which the first fraternal delegate, the Rev. John Emory, was charged to present to the British Conference in 1820, you were called our "elder brethren," and it was said: "Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of delegates from our respective Conferences." It was promised, "should such a friendly intercourse be approved," not only that your representative would be received with cordiality by our Church, but "with the most sincere friendship and affection" we would reciprocate the visit. Our credentials make us messengers of the same affectionate salutation.

We are come to ask, Who are yet alive? Are our fathers and brothers in good health? And to tell you of our welfare. It was with

great grief we learned of your irreparable loss in the death of William Fiddian Moulton. He endeared himself to us all during his short visit to America. His unaffected simplicity and great learning commended him to all our people irrespective of denomination. In the notice of his death in the May number of the *Biblical World*, which is one of the most scholarly monthlies in the United States, and is edited by a Baptist, it was said that his death is a loss to New Testament scholarship throughout the English-speaking world, and that he was a noble representative of a most noble type of Christian scholarship.

It gives us pleasure to greet again so many members of your Conference whom we have met in America. The visit of Dr. Watkinson was refreshing to us, as a new epoch in preaching—he is the evangelist of original suggestion.

It was good fortune that brought us to your Conference in the year of your scheme for chapel building and missionary jubilee. I am reminded that this city and section were once a part of the old "York Round." It was when they were so included that two mis-

sionaries were found, both of whom were bred on the circuit, who were willing to be "Western Pioneers." The call had come over from the little New York society to Wesley, "We importune your assistance"—send us "an able and experienced preacher." Then it was said with glowing vision, there was "a flame kindled which shall never stop until it reaches the great South Sea."

What volumes of history were rolled up in those nine brief lines found in the "Minutes" of your Conference for 1769! On the 3d of August, in the Conference at Leeds, Wesley said, from the chair: "We have a pressing call from our brethren of New York (who have built a preaching-house) to come over and help them. Who is willing to go? Richard Boardman and Joseph Pilmoor. What can we do further in token of our brotherly love? Let us now take a collection among ourselves. This was immediately done, and out of it £50 were allotted toward the payment of their debt, and about £20 given to our brethren for their passage."

The Conference over, the two Yorkshiremen came to York. Sunday evening at five

o'clock Pilmoor preached in Peaseholme Green Chapel, and lifted a collection of ten shillings. Immortal ten shillings! Then was lifted the first collection ever taken in aid of Methodist foreign missions! I pray you, forget not Peaseholme Green Chapel and the York Circuit. There our missionary societies were founded. How many are the stations you have planted since in all lands! We have taken in our missionary collections in a single year £250,000, and our missions are already on all continents and beside all seas. We can fittingly join with you in repeating the hymn which was written by James Montgomery for your Centenary Celebration:

“One song of praise, one voice of prayer  
Around, above, below,  
Ye winds and waves the burden bear  
A hundred years ago.”

It is specially gratifying to me that we have been privileged to meet you in the city of Hull. So soon as I learned that I had been appointed to come here, I recalled that it was the birthplace of William Wilberforce. I am permitted to bring you additional cre-

dentials to those which have been presented to the Conference. The Board of Managers of the Freedmen's Aid and Southern Education Society, at its last meeting, granted me leave of absence to make this journey, and then commended me to you as the representative of more than a million Methodists of the race for the defense of whom Wilberforce was so honored in his life and death.

"Friend of the poor, the wronged, the fetter-galled,"

he it was who told us "Sympathy rules the world." I shall go to the house in which he was born, as I have been to the grave in the Abbey where he is buried, with a profound reverence for the man of whom the world was not worthy—the apostle of humanity, who lived through years of persecution to hear the House of Commons burst into a hurricane of cheers when he rose to speak, and to hear the announcement of the abolition of slavery by the Government before he died.

I am reminded that you found it difficult three years after his death to welcome the last fraternal delegate who came from my own

Conference, because he was reported not to be an "immediate and unconditional emancipationist"—Wilbur Fisk. No man was more honored among us, and no one was more worthy. He was twice elected a bishop, and as often he declined. He was the bishop-elect, but unordained, when he was received by your Conference. It was, under the embarrassing circumstances, a delicate mark of esteem that your Conference manifested such cordiality and respect. I have here a *fac-simile* of the medal that was made by order of the Conference in honor of his presence more than sixty years ago.

But is your Methodism—the Methodism of the John Wesley and Charles Wesley type—the Methodism that wrought more than the diplomacies of Pitt, that spared England a repetition of the French Revolution, that has sent millions to heaven, and, what is better, kept twenty-five millions here, if most of them are on the American side of the ocean; the Methodism of the college, of brains, of books, of doctrine, of experience, of character, of fervor, of preaching, of praying, of singing, of free and full

salvation, of fire from heaven; the Methodism that turned the Churches upside down, and is set for turning the world right side up? Is your Methodism yet living? [Yes.] Are your Methodists in the Cornish mines, Kingswood collieries, court circles, yet alive? Do you continue to live and still supply surplus life enough, in the members you lend to all other denominations, to keep them alive from John O'Groat's to Land's End?

When the two Conferences first exchanged greetings through their fraternal messengers the Churches were not esteemed to be the important bodies they now are. Nevertheless, the structural formulas have not been changed. What we are has come so largely of our inheritance, we are more indebted for our estate to our legacies than to all gains which have come by the modifications we have made of the original Methodism. Mr. Emory came home from England and wrote the "Defense of Our Fathers." He offered no apology for our existence. In the appendix to the printed sermon by Ezekiel Cooper on the death of Bishop Asbury it is said, "The Methodist Presbyterial Episcopacy is nearly that which



Archbishop Usher proposed and recommended to King Charles I, for the national episcopacy of the Church of England, and which the king agreed to; but the irritation of parties at that time ran so high, and the proposal of Usher and the agreement of the king were so long delayed, that the proposition was rejected." But we have not been students of a cold and tessellated heraldry that we might exhume and adopt some mere post-Nicene—nay, a much more mediæval—mosaic of ministerial succession, with pictured dress and a flaming altar; we have rather sought to find the Father himself, and draw near to Him with whom is no variableness, neither shadow of turning.

If I am not wrongly informed, it has been said at some time in your history that you never were a Church, that you were never intended to be a Church. But I think I know something of your origin, and Wesley's posthumous "Conference of the Methodist Societies." In America we have an honored layman, Robert T. Miller, of Kentucky, who has collected rare Methodist publications, until he has the most valuable collection of

certain books and pamphlets to be found in the country. He assures us from data in his possession that Wesley fully intended to organize as separate and permanent a Church for the English Wesleyans as he suggested for the American Methodists. But it is folly to dispute longer the ecclesiastical claims of the two Churches. Mr. Emory predicted that the two bodies would yet compass the whole world, and "shake hands at the Pacific," a prophecy long since fulfilled. The Methodists, with one exception, now are the largest English-speaking religious community in the world. Their survival confirms our knowledge of their right to exist. In the historical development of thought, theories of being came before theories of knowing. The systems of Spinoza and Leibnitz are fundamentally theories of being. The systems of Locke, Hume, and Kant are pre-eminently theories of knowing. The systems of John Wesley and Francis Asbury are the Wesleyan Methodist Connection and the Methodist Episcopal Church. We know—the world knows—they are here. It doth not yet appear what they shall be.

If we are Methodists, let us be such Methodists as were the founders of our faith. I have great sympathy with Adam Clarke in the testimony given one month before his death. He said: "While I think well of, and wish well to, all religious sects and parties, and especially to all who love the Lord Jesus Christ in sincerity, yet, from long and thorough knowledge of the subject, I am led most conscientiously to conclude that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, and that which is most to the glory of God and the benefit of men; and that both as to the creed there professed, the form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ from the promulgation of Christianity to the present day. To him who would ask, 'Dr. Clarke, are you not a bigot?' without hesitation, I would answer, 'No, I am not; for, by the grace of God, I am a Methodist.'"

We shall have to say of the Churches as

Lord Salisbury said of the nations, in his speech a few weeks ago: "There are only two kinds, the living and the dying."

I am inclined to speak to you for a moment of the influence of Methodism in America on domestic habits, social customs, national life, rather than to rehearse the statistics of our Methodist Almanac. Mr. Green, in his "History of the English People," says: "The Methodists themselves were the least result of the Methodist revival." You know we are big. You have heard so often that we have three millions of members, and more than a hundred million dollars worth of property, that you must certainly know it now. Some of us have quit counting in figures and gone to looking up the impulses and great movements along the meridians. We have found out that there is really nothing in this life so humiliating as a big thing that is little.

We have not always felt that the people living on this side of the globe have wholly understood us in the United States. While many of our people travel over the earth, there is a sense in which we have been intensely provincial. Not all your people

come to see us, and many of those who do, look at us through our broad acres, and then end for end, in such a way as to startle us when they speak of it. Professor Fairbairn, of Oxford, once told me it was of much more importance for an Englishman to go to America than for an American to go to England. He said: "Our history is your history, and I find your people study it just as we do. But we do not study your movements because you are gone off so far alone."

The old folks forget that the young folks who go off and set up for themselves, sometimes get hold of some new things. They may not always take them for people of worth; and when they go to look for them, they may not always know where to find them. Saxe tells us that he met a man in his foreign travel who had heard

"The Americans spoke English,  
But he deemed it quite absurd;  
Yet he felt the deepest interest  
In the missionary work;  
And would like to know if Georgia  
Was in Boston or New York."

Andrew Lang told us, a little while ago, that Mr. Kipling said we had no language in

America. I recall some inquiries of an eminent gentleman, a man of letters—Matthew Arnold—who came to lecture to us a few years ago. Among other questions he propounded was this one: "Have you any great or important speeches that will live in literature?" It was modestly answered that the speech of Abraham Lincoln at Gettysburg was thought to be such a speech. "Where is it?" he said, "I have never seen it."

It is possible that some of the influences of our Methodism may not be known here, or, if known, not fully understood. There has been a presiding genius, in the history of our Church, which has given great moral impulse and reformation of manners to the life and movement of our members. It has influenced and shaped the national character; it has made Methodist movements to be national movements. They have been progressive and refining movements. This genius has been a militant and aggressive spirit, an inward active principle of reformation. "If the ghost that is in you, whatever the essence of it," says Mr. Ruskin, "leaves

your hand a juggler's, and your heart a cheat's, it is not a Holy Ghost, be assured of that. And for the rest, all political economy, as well as all higher virtue, depends first on sound work."

There was a providential adaptedness in the New World to Methodism, and Methodism was itself an adaptation of the religious life to the new conditions. The Methodist preacher in America found congenial employment in the new country and among the new people he was to mold to his liking. He not only became to them the example of all right living, but he forced his way to all frontiers, and always with a moral mastery. The elder Harrison, who was President of the United States, but not himself a Methodist, said the early Methodist preachers, who were technically denominated "circuit riders," "are a body of men who, for zeal and fidelity in the discharge of the duties they undertake, are not exceeded by any others in the whole world. I have been a witness of their conduct in the Western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens in the

discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men; but their conduct is precisely such as it would have been had they taken one. Their stipulated pay is barely sufficient to perform the services assigned to them. With much the larger portion the horse which carries them is the only animated thing which they can call their own, and the contents of their valise, or saddle-bags, the sum total of their earthly possessions.

“If within the period I have mentioned a traveler on the Western frontiers had met a stranger in some obscure way, or assiduously urging his course through the intricacies of a tangled forest, his appearance staid and sober, and a countenance indicating that he was in search of some object in which his feelings were deeply interested, his apparel plain but entirely neat, and his little baggage adjusted with peculiar compactness, he might be almost certain that stranger was a Methodist preacher, hurrying on to perform his daily



task of preaching to separate and distant congregations; and should the same traveler, upon approaching some solitary, unfinished, and scarcely habitable cabin, hear the praises of the Creator chanted with peculiar melody, or the doctrines of the Savior urged upon the attention of some six or eight individuals with the same energy and zeal that he had seen displayed in addresses to a crowded audience in a populous city, he might be certain, without inquiry, that it was the voice of a Methodist preacher."

These men were admitted to all neighborhoods—if their coming was opposed, nevertheless, they came, and came, and continued to come, and stayed until they were made welcome—and they sought admission to all homes. All denominations and no denominations were defenseless before them. They literally foraged everywhere unmolested. Among them were many great men who were idolized by the people. Their influence is to be measured, not only by the extent of surface it covered, but by its kind. Great as was the power of their preaching, and revolutionary as was their doctrine, their influence was not

greater in overthrowing Calvinism, and therefore undermining Unitarianism, than in reforming the manners, elevating and regenerating the characters and associations of the people.

On the far frontier, in the control of rough and wicked men, no man had power superior to Peter Cartwright. His services in planting the Churches and determining the future of the newer States and Territories can never be fully estimated. There was a Methodist preacher in Boston who, to use his own expression, like the Indian on the prairie, walked large. The most brilliant Unitarian preacher of his day, in speaking of him, said: "He knocked at every door, Orthodox, Episcopal, Romish, Radical, and as in the Arabian Nights tale, every door opened. He had the freedom of the city." A sailor once said he had been where the United States had not been heard of, but never where Father Taylor had not. His power went far out of the pulpit. Doctor Bartol said: "Mr. Webster ridiculed the Higher Law, comparing it to the Blue Ridge and other things above all practical concern. Taylor said,

'Higher Law! a meteoric stone: stand from under!' It killed Mr. Webster." Men like these on the new continent were

"Like an unbodied joy, whose race is just begun."

They set forth the functions of the Church as designed to embrace the whole race of mankind, all the activities and possessions of all the people. They not only walked large, but preached large. What did they preach? Simply the preaching of Wesley over again.

They began in the homes of the people where they found them. They awakened not only religious convictions, but taught the people knowledge of the simplest domestic duties, and to have care for all their conduct. They said what Wesley had said: "Certainly, this is a duty, not a sin. Cleanliness is indeed next to godliness." "Be cleanly. In this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you." The Methodists were thus made to be examples of cleanliness to the rough riders of the frontier, to

the rude common people of the towns and cities.

They said, repeating again what Wesley had said: "Whatever clothes you have, let them be whole, no rents, no tatters, no rags. These are a scandal to either man or woman, being another fruit of vile laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist." For more than one generation our people literally imitated the Quakers in the simplicity and plainness of their dress. The Methodists everywhere were known by their garb.

I have noted in many shop-windows over Ireland and England groups of portraits, which include illustrious essayists, poets, statesmen, with these words printed under them: "Great men, great thinkers, great smokers." And I am bound to say we could probably match these portraits with similar ones, which could truthfully have the same subscriptions. Nevertheless, the early Methodist preachers took Wesley at his word, and they said, as he said: "Use no tobacco. It is an uncleanly and unwholesome self-in-

dulgence—and the more customary it is, the more resolutely should you break off from every degree of that evil custom.” Now, wait; I want you to hear me. Occasionally there were amusing expositions of Scripture to vindicate the preaching. Jacob Gruber, the German Methodist preacher, constructed an ingenious argument to show that God never made tobacco. He said: “It is written in the Gospel that a grain of mustard-seed is less than all the seeds that be in the earth—that is,” he added, “all the seeds God has made and knows anything about. But anybody knows that a tobacco-seed is smaller than a mustard-seed. God, therefore, never made it—knew nothing about it.” He concluded—

“It is a filthy, nasty weed,  
And from the devil did proceed.”

A sentiment now prevails among us which leads every young preacher at the bar of the Conference to promise he will wholly abstain from the use of tobacco, before he is admitted to membership. This self-restraint of our preachers of African descent in the tobacco country makes a profound impression.

Our Methodist preachers have gone everywhere, repeating, for more than a hundred years, the words of Wesley on the drink habit—"Touch no dram. It is liquid fire. It is sure though slow poison. It saps the very spring of life." No preacher among us, if known to be addicted to only moderate drinking, could enter a pulpit with the consent of the people anywhere throughout the connection. And this is so generally true of almost all other Churches in America that the preachers are total abstainers. The sentiment in this direction has grown to be so universal that, notwithstanding the people from wine-drinking and beer-drinking countries are constantly overrunning the States by immigration, communicants in the Churches, as a rule, like the preachers, are total abstainers. Notwithstanding the ruinous traffic which took from the pockets of the people, and very largely the poor people, during last year, in the city of New York alone, more money than was expended for missions by all the Churches in all the United States for the same time, it is gratifying to us to know that the statistics

published in Great Britain early in the year give us credit for being the most temperate people of all the nations.

But the calm bravery of the Methodist Episcopal Church was equally well sustained in that other close encounter of more than a hundred years. And in the engagement, as in all other conflicts, John Wesley led the leaders. Though "perfectly calm and phlegmatic," as Robert Hall said of him, "the quiescence of turbulence," he "set all in motion." He could not brook the slave-trade with all the world against him, and he would not crouch to the slave trader nor holder. His Anathema Maranatha rang out through all generations above the judgments of all other men. The incisive rebuke of his courageous preaching was like a javelin thrown through the buckler of the King's enemy. When he declared the slave-trade "that execrable sum of all villainies," he struck home a mortal blow. That was before Buxton and Clarkson, and Brougham and Wilberforce; long before Lundy and Garrison, and Phillips, and Sumner, and Gilbert Haven. Wesley's pamphlet, entitled "Thoughts on Slav-

ery," was printed in 1774, and though it met with fierce opposition, it was reprinted in America, and was made the text-book of anti-slavery sentiment by philanthropists throughout the Colonies before the independence of the States was established.

Methodist preachers went everywhere with it, stirring the conscience against American slavery, which Wesley in the last letter he ever wrote—and it was written to Wilberforce—declared to be "the vilest that ever saw the sun." One of the preachers was the first agitator to be arrested. The charge against him was based on a sermon preached by him at a camp-meeting in Maryland. He was defended by the notable Roger Taney, afterward Chief Justice of the Supreme Court of the United States, and author of the notorious Dred Scott decision. Mr. Taney said in his defense: "It is well known that the gradual and peaceful abolition of slavery in these States is one of the objects which the Methodist societies have steadily in view. No slaveholder is allowed to be a minister in that Church. Their preachers are accustomed, in their sermons, to speak of the injustice and



oppression of slavery." The preacher was acquitted. His arrest and trial only multiplied Abolitionists. George Thompson was so received by the Methodist preachers as to identify them with him and his mission. Strong men like Orange Scott, George Storrs, Lucius Matlack, Cyrus Prindle, and scores of others, made no compromise with the oppressors, and the Methodist Church, at first slow to follow where they led, at length threw the nation into convulsions. "There are causes," as Mr. Morley has said, "that demand and deserve fury and energy, and the public is to be got at upon no other terms. Say, 'Anti-slavery or reform!' and men are properly adjured to strip off coat and waistcoat, charm or no charm."

Dissevered Methodism in 1844, according to Henry Clay and other eminent politicians, was the prodigious sign which foretokened the dissolution of the Union of States, and there are eminent statesmen among us who believe the reunion will only be permanently re-established when the two great Churches shall be one again. It will not be with restraint in some federation of differences, but

in an indissoluble and affectionate fellowship. The only obstruction now is to be found in the hesitation properly to receive and treat our people of color. "You can not abolish slavery by Act of Parliament, but can only abolish the name of it, which is very little." Underneath the statue of Henry Clay, in New Orleans, are these words cut deep in the granite pedestal: "If I could be instrumental in eradicating this deepest stain, slavery, from the character of our country, I would not exchange the proud satisfaction which I should enjoy for the honor of all the triumphs ever decreed to the most successful conqueror." The Methodist Episcopal Church is committed to universal emancipation and the unrestrained fellowship of both hearts and hands; but not until the presence of the Christian black brother or sister shall cease to hinder such fellowship will slavery be abolished in the Church. "Freedom is a new religion—the religion of our time." It was Jesus himself who said, "Ye shall know the truth, and the truth shall make you free." His kingdom is the kingdom <sup>\*</sup>of the free, and

"His throne is with the outcast and the weak."

There is growing confidence among us in a system of ethics for all organization. A new and interesting book, which is fresh and full of suggestion, has recently appeared, that discusses in technical terms the questions of "morality" and "immorality" in law and the courts. It traces in the history of "precedents" the evolution of "morality," and discovers the irrepealable code that is becoming more and more determinate, and by which all appellate and supreme courts must themselves henceforth be bound. This code, though simply Christian in its text, is made to rest for its fastness and firmness upon the appeal to the consensus of conscience.

There is demand for good men in public life. The certainty of election depends more upon the character of the candidate than the strength of his opinions on public questions. No greater evidence of security in the great trial and struggle through which the United States is now passing can be found than the confidence of the people in the integrity and Christian character of the President, who is a faithful and consistent communicant of the Methodist Episcopal Church. Resisting war

in the face of irrepressible public opinion, until diplomacy had been exhausted, he made the basis of the conflict, not one of vengeance or conquest, but one consistent with the highest possible purpose running through all our national history—the philanthropic defense of the oppressed as against the oppressor, in vindication of the rights of man to life, liberty, and the pursuit of happiness.

The American ambassador summed up our case very fairly in his recent address in London, on the anniversary of our Independence-day, when he said: "We have been preaching for a hundred years, not always consistently, not always in the best taste or with the purest accent, a gospel the tendency of which is forever toward the light, and the result of which has been the breaking of fetters, the freeing of those who sat in darkness, the lifting of cruel burdens from the shoulders of the poor."

You have heard something of our aspirations for the Methodist women, and many doubters have been misled to think there are those among us who are given only to idle agitation. The opposition has been a great,

conscientious, conservative force, not easy to overcome, and there is evident corrective discipline in the conservative influence. But rest assured of this, there are some great hearts engaged in this controversy, who have not the complacency to claim for themselves privileges and great immunities which they would deny to equal intelligence and integrity because of some qualifications of being which the Father never imposed to hinder the widest usefulness. All this, and more, is profoundly stated in a great book, which one of our preachers has written, entitled the "Democracy of Christianity."

Just now in the movements of learning there is a scholarly atmosphere, which you breathe here with much the same freedom that men breathe on the Continent. But the atmosphere envelops the earth. We must breathe too. Your fraternal delegate to the Methodist Episcopal Church, South, the learned, broadminded, accomplished Dr. Davison, told me the other day in Baltimore that he had found we are reading the same books in America that you are reading here.

The earth is not large now. There are no merely European studies in scholarship. Permit me to say the Methodists in America are not afraid of limitless investigation. *They are jealous of supernatural revelation and experience.* When the great Baptist University was founded a few years ago in Chicago, the founders came to us for the heads of three great departments. There are Methodists among us who have national reputations.

What of the future? We are living in the midst of momentous affairs; our times are not our own—they belong to God, to religion, to mankind. Yesterday we lived on yonder side of the Atlantic Ocean; to-day we are living all over the world. We are no longer provincial. Without intention on our part, it looks to the rest of the world as if we must make common cause with the family of nations. Who can tell what is before us? "To-morrow, and to-morrow, and to-morrow."

This I know: You are our brothers. We are now one hundred and twenty-five millions who are the English-speaking people. We have our interests in common.

Our aims are one. Our sympathies will no longer be repressed. The Atlantic Ocean is no more a moat or chasm between our castles, but the highway of all our hopes and fears, pleasures and sorrows, responsibilities, obligations, and duties.

I hear much in these days of our common interests of race, heritage, commerce—in a word, our natural but necessitated alliance to give us foremost rank in the files of time and parliament of man. So mote it be! England and America by the voice of the people, one and inseparable, now and forever! There is all this, but more, which has been revealed in our war with Spain. Nations, like men, are here for high purposes and holy missions. Governments must plan, like the Christian Church, for the coming of the Great King. Defend each other we must, but for purposes only of service—the service of God and mankind. To this end let all our union tend.

Our leadership must be one. Yesterday we followed your great commoner, William Ewart Gladstone, to Westminster Abbey as closely, as tenderly, as sincerely as did his neighbors at Chester. He was our kinsman;

to you he was only this much more—your countryman. But our leadership is not merely one of men, but of that high ideal of Christian conscience which educates history. High “ideals are the world’s masters.” On the birthday of Her Majesty, your Queen, I walked along the streets of Cincinnati, in Ohio, and saw the staff of the Union Jack crossing that of the Stars and Stripes in the windows of all our stores. In one window I saw the two flags crossed over a shield, and under the Star of Bethlehem, with these inscriptions above, below—“One Tongue! One Purpose! Invincible in War! Triumphant in Peace!”

Alliance? “Thy heart is as my heart. Give me thy hand.” We are Methodists. We must hold to our heritage. The world needs nothing now more than a revival of Evangelical Wesleyan Methodism—joyous, soul-stirring, soul-saving Methodism—and a eague offensive and defensive to spread Scriptural holiness over all lands.

“All hail a hundred years ago,  
And when our lips are dumb,  
Be millions heard rejoicing so  
A hundred years to come.”

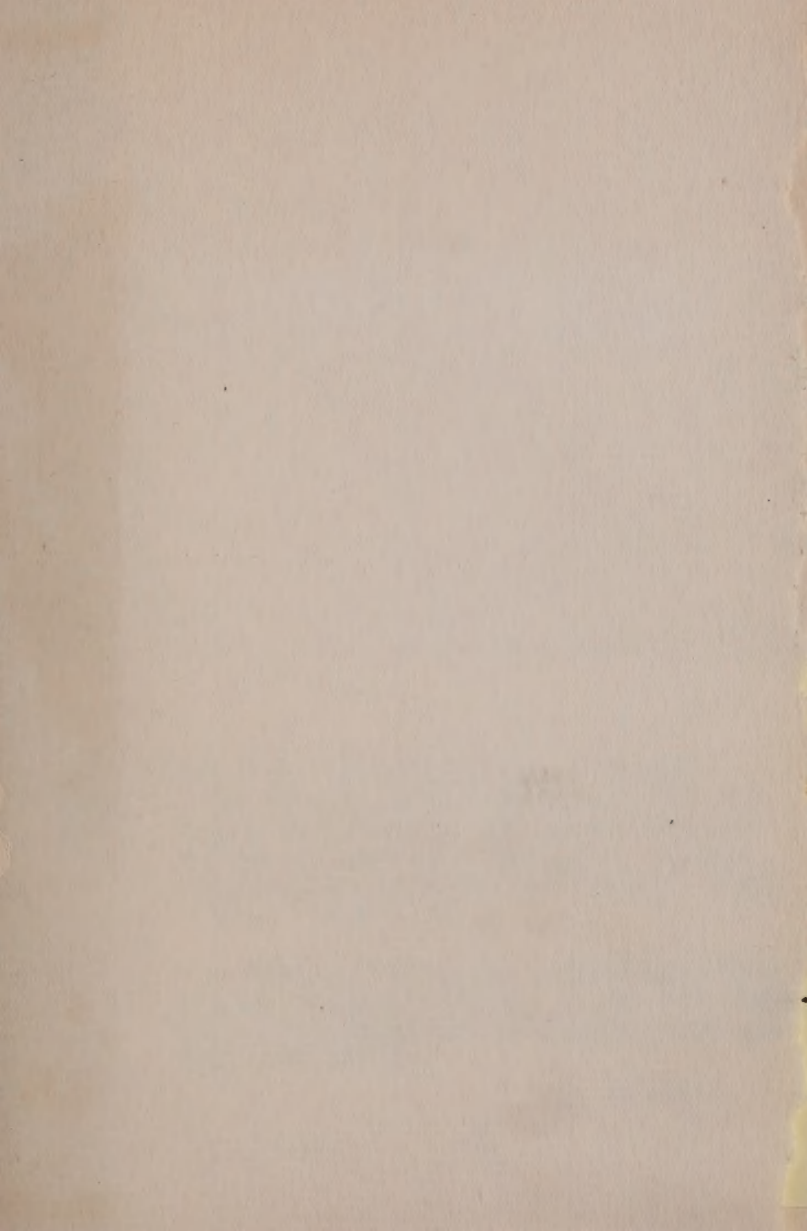














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